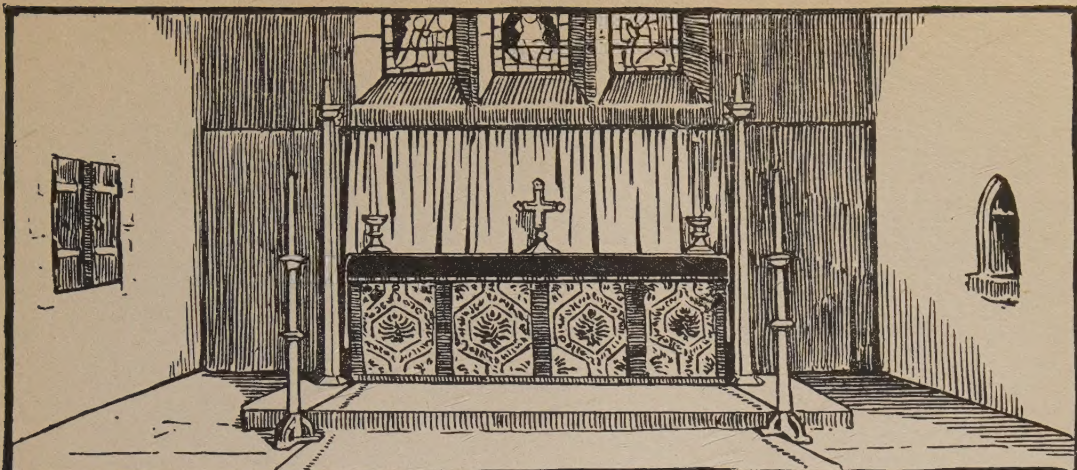




THE ENGLISH CATHOLIC

Quarterly Gazette of the
Anglican Society.

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Summer,
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PRICE THREEPENCE.



The Anglican Society.

THE OBJECTS OF THE SOCIETY ARE :

- 1.—To promote and preserve the Catholic Faith in strict accordance with the principles laid down by the Book of Common Prayer.
 - 2.—To study and appreciate the English use.
 - 3.—To discuss Ceremonial and Art generally as adjuncts to worship.
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All who are in sympathy with the objects of the Society are invited to communicate with the General Secretary at the above address.

THE ENGLISH CATHOLIC.

The Quarterly Gazette of the Anglican Society.

SUMMER, 1931.

Vol. 4, No. 13.

CHAIRMAN'S NOTES.

By the time this Quarterly appears most of its readers will, I expect, have seen the manifesto recently drawn up and published by the Committee of the Society. Its publication is the result of a widespread desire that the principles we seek to promote should be more generally known.

I wish only to add here a word of general application to all we attempt to do.

The Society is possessed of a firm conviction in regard to the value of its principles. The truth of this fact is amply attested by the unanimity consistently displayed in its discussions. But the very existence of this unanimity may, if care be not taken to prevent it, result in an utter failure to achieve our purpose.

Our only desire must be to make what we believe to be a true contribution to the life of the Church as a whole. As we wish others to understand our own position, so they have a right to expect us to understand theirs. Mutual exclusiveness in this matter is always a fruitful ground of further division and leads nowhere save to the perpetuation of existing differences.

But having said this, one must add that precisely the same desire forbids the well-meant but ill-judged habit of giving way in matters we believe to be vital. Such a proceeding automatically renders impossible the contribution to the common stock of that element so surrendered. The whole Church is therefore impoverished.

There is much that falls within the purview of the Anglican Society to which the principles mentioned above may refer.

Our whole duty is to enter in the fullest sense into that treasury of devotion, scholarship, life and art which comes of our acceptance of the Anglican heritage. This done, we may rest assured that our conviction will be more widely shared and that our work for the Church will be fruitful according to the Will of God.

There are before the Church at the present time various matters of great

importance, not the least of which is that of the Ministry of Women. None can fail to regard with the highest admiration the work of many devoted women in all kinds of spheres or to recognise the competence with which the work is done. But the admission of women to Holy Orders is a matter entirely different in significance and result, and apart from considerations of any other kind it may well be questioned if the sanctioning of such a proceeding by the Anglican Communion or any part of it would not be altogether *ultra vires*, and fatal to the fruition of many hopeful aspirations towards re-union.

By the kind permission of the Principal, a meeting was held in St. Edmund Hall, Oxford, on Tuesday, June 16th. The arrangements were made by the Rev. V. L. Johnstone, to whom our grateful thanks are due.

It was a great pleasure to me to preside at this meeting. The speakers were the Rev. V. L. Johnstone, Mr. F. E. Howard and the Rev. E. G. Benson.

The holding of local meetings of this kind is very valuable and we should welcome offers from members to organise them in various parts of the country.

The Annual Meeting of the Society will be held in London in October. As it is proposed to hold an additional meeting at Chester, the programme of the Annual Meeting will be reduced to one day only. Full particulars will be issued to all members in due course. The date of the Annual Meeting is Tuesday, October 20th.

May I once more appeal to all readers of this Quarterly to spare no effort to increase its circulation? It would be a great help if clergy would place copies in their tract-cases. A number of back copies are available for this purpose and may be obtained from the publisher, Mr. A. T. Broome, The Cherwell Press, Oxford.

H. ADEANE BYARD.

SECRETARY'S NOTES.

The General Committee of the Society met on Thursday, May 21st, at 2.30 p.m., at S. Michael's House, Handsworth, Birmingham (by kind permission of the Vicar). There were present: The Chairman, the General Secretary, the Treasurer, the Rev. Canon W. H. Walter Williams, the Rev. E. G. Benson, and the Rev. S. A. King (representing the Birmingham branch).

The Committee considered in detail the draft of a manifesto, which it had been decided to communicate to the church papers, in view of some recent developments and inquiries as to the Society's attitude to them.

The Committee also went into the question of autumn meetings. It was unanimously decided to hold a meeting in London, if possible at the end of October. This meeting would be an evening one, preceded

by an afternoon business meeting and evensong. It was also decided to ask the Dean of Chester's permission to hold another meeting at Chester later in the year.

The Chairman reported that a meeting had been arranged to be held at Oxford on June 16th.

Members of the Society will be circularised as soon as the arrangements for the meetings at London and Chester are completed. Meanwhile, after a somewhat premature announcement in our last number, fresh stocks of leaflets explaining the aims and objects of the Society, and forms of membership, have been printed and can be supplied on application to me.

W. E. NORRIS,
Hon. General Secretary.

CONCERNING THE LAMBETH COMMITTEE'S REPORT.

If there be any enthusiastic member of the Anglican Society who is seeking an outlet for his mental energy, as well as a chance of instructing the world in the principles of the Society, let me offer him a subject for his consideration—"The Roman and Anglican methods of dealing with intellectual unsettlement as illustrated by the Papal Encyclical 'Pascendi' of Pius X. (1907) and the last Lambeth Encyclical commending the Committee's Report 'on the Christian Doctrine of God.'"

The one has behind it the authority and discipline and coercive magisterium of a rigid and inexorable Church, so that after ten years it can be said "The Pontifical condemnation of Modernism was so absolute and so unequivocal and the disciplinary measures taken so drastic and so loyally everywhere enforced, that Modernism as a peril to the Church may be said to have perished at the hands of Pope Pius X," and we may add, with it freedom of thought and discussion. And the other, starting with such different premisses, is content, on a much narrower field, to submit to the general decision of the Church, without pains and penalties, a statement of the fundamental doctrine of God, viewed in the light of modern knowledge.

I will not infringe further on the subject of Roman and Anglican methods which I herewith present to any member of the Anglican Society to set forth for our edifica-

tion, but turn to the Report to make one or two remarks. There can, I think, be no doubt that a statement on this vital doctrine was urgently needed. For some years the minds of the faithful have been much disturbed in many of their ideas about God and the world—so that an air of uncertainty and discomfort has been generally evident. But to add to their disquietude all kinds of voices were to be heard by which simple souls—though the wise knew otherwise—were assured that "Science" had destroyed the Christian faith. There were also not wanting, to add to the confusion, official and authoritative leaders, men of great, but one-sided, learning who pronounced the doom of the ancient, historic faith, and were, as they assured us, anxious to gather out of the débris something which might, by the sufferance of "Science," be allowed to be held by thoughtful men. What was salvaged seemed to have as much life in it as the classical heroes in Hades, poor, thin, ghostly shadows of their former might.

Let us have a specimen (wild horses will not drag from me the name of the distinguished author): "Faith begins with the response of the individual to the all-pervading spirit of God who witnesses to Christ. But we must correct individual errors by learning from others. We are members one of another: and, as we make this spiritual unity effective, we reach

general agreement. In this way a consensus of opinion is always being created, and each age gets an authority sufficient for its needs." So then the ancient victorious armies of the Faith who went forth with the assurance that it had the Eternal Truth, to enlighten the darkness of Man's ignorance and to inspire him to search out God's ways of wisdom in this world, has become a band of earnest seekers who bid men join them with little hope of finding Ultimate Truth, but are content with "a consensus of opinion," and "an authority sufficient for the needs of the age." The distressing feature of the situation was that in the realm of intellectual research and scientific thought the Faith, as the Truth was justifying itself and a more friendly climate for the Christian Faith was everywhere developing. But the general public was being misled; popular novelists ("Calibans of Grub Street") in the daily press gave their authoritative pronouncements on the Faith, about which they knew as much and understood as much as most of us do of Relativity. But worse yet, from great pulpits and lecture desks the general public was being unsettled by men, who would naturally, from their eminence or position be regarded as authoritative leaders of Christian thought—men who possessed a remarkable power of verbal expression which compelled attention and impressed the public by phrases often vigorous at the expense of the complete truth. These eminent and learned guides easily found followers among the clergy, so that in some circles it became the mode to regard mental confusion and facile negation the mark of a ripe and advanced intelligence. More than anything else then, the assembled bishops found this state of things demanded their attention and, unless I am unduly optimistic in my judgment of the present position in this respect, it seems to me that already the Report has had a very sobering and steady-effect. We can look forward to a general consolidation of the Christian position all round.

Not least in the Committee's Report is the firm maintenance of the orientation of the Christian Faith. It is not modern thought which must guide us in restatement. It is "the Christian doctrine of God in its full implication, when rightly understood, which must guide our perplexed generation."

There is much material for our Anglican

friend who is to compare the Roman Encyclical with the Anglican Report.

The late Dr. J. M. Wilson touched on two very important features in the method of the Anglican bishops, though he drew from them a conclusion—the suppression of the Creeds and the relegation of them to the position of historical documents, "preparatory, symbolical, temporary and approximate"—by no means warranted in the Report.

"They begin," he writes, "to examine in the light of knowledge of all kinds that is possessed by our own times and to state what they hold to be a true and what they hold to be a mistaken doctrine of God. They give no reason for making no allusion to the Creeds which may be thought to form the dominating and decisive factor in their opinion . . . These documents, *i.e.*, the whole encyclical and reports, cannot be criticised as due to the dominating influence of any one group or of one or two personalities. They are essentially the joint work of the whole of our Church."

This method of approaching the question by the way of reason instead of appealing solely to Scriptural texts is the way of Hooker and the method of the Anglican Divines. I have heard this Report criticised by a learned Free Churchman on this very point. He contended that we must find the Christian doctrine in the Scriptures; and the bishops should have deduced therefrom their statement. The appeal of the English fathers has ever been the same as that of the great Catholic fathers—to sound learning—which Scripture will be found to support and to justify.

That they should have been led back, as Bishop Gore maintains, to the doctrine of the "great Greek Fathers who are responsible for the Nicene Creed" is an instance, one of many others, where the ancient treasures of thought of the Church can be brought forth to meet new needs and new situations. The wild language that all that has gone before us, in ancient learning and thought has been rendered obsolete by the great advances in modern science and research, comes only from those who either have a prejudice against the Catholic Church or have become mere provincials in time.

None of us, I suppose, expected the bishops to enunciate pontifically the five first Articles of Religion as being sufficient and authoritative, but some of us feared

that they might be tempted to put forth new conceptions and a new terminology. But the wisdom which guided them led them back—so, as Bishop Gore wrote, “St. Athanasius might, if he had lived long

enough to be acquainted with Modern Science, have written every word of the Report without altering his doctrine of God, in any single respect.”

S. A. KING.

CHURCH MUSIC.

So many useful books and pamphlets have been written about church music, so many committees have met to explore its possibilities, and consider its difficulties, so many schools have been formed to foster it and give practical advice to organists, vicars, and others connected with it, that one might very well think that the last word has been said on the subject. Though a rapid advance has been made during the last few years in the quality and performance of church music, the musically educated visitor to many of our churches rightly feels that very much remains yet to be done, and that those responsible for this side of the Church's worship need constantly to be reminded of the fundamental principles which underlie the use of music in the service of God.

Church music of whatever kind must rest on the assumption that art is the handmaid of religion. A musical service is not an occasion for the choir to show off its vocal talents, or for the organist to exhibit the beauties of his instrument and the qualities of his technique, neither is it an opportunity for the congregation to get a free entertainment. It is an act of worship, and a means of helping choir and congregation alike to approach more closely to the divine presence. It is inexcusable to maintain a hymn, the words of which are bad, merely because the tune is good or popular. That is to put “the cart before the horse.” In a good many of our churches there is far too much organ and choir, and all too little opportunity for quiet thought and silent adoration. Music ought always to be a help, never a hindrance in worship.

As the ideal music of the ordinary parish church is, in my opinion, that which can be “understood of the people,” congregational music, in other words, simplicity should be the second guiding principle of those who choose it. A good service, in which the congregation can take a full part, is almost unobtainable in the city in which I work. Such a service, indeed, is not to be expected in a cathedral, or a church with a choir school, or big musical traditions. It

is distressing, however, to attend an ordinary parish church Sunday by Sunday and hear the canticles at morning and evening Prayer, and the Holy Communion, sung to elaborate and florid settings (most of them musically worthless and indifferently sung) and never be able to sing a note save in the hymns and psalms. Let us, therefore, content ourselves with Anglican or plainsong chants for the canticles, and simple settings for the Eucharist, such as the “Missa de Angelis,” the “Missa Sanctae Andrae,” Shaw's “Folk Mass” and Merbecke, which, while being within the reach of the average congregation, will satisfy the most censorious of musical tastes.

A choirmaster ought to know the limitations of his choristers and to choose his music accordingly. At Christmas time it is not uncommon to hear small choirs attempt to sing choruses from “The Messiah,” quite beyond their capacity. Such performances are unworthy of the house of God, and are painful to those who have any musical judgment—an ever increasing number of people, in these days of wireless and inexpensive concerts. It is to be desired that all but the most experienced of choirs should avoid these choruses, or indeed, anthems of any kind.

If any real advance is to be made in church music there must be greater co-operation between choirmaster and congregation, by means of hymn recitals and practices. If a new tune or setting is introduced, the congregation should not be left to “pick it up” anyhow. A few minutes' practice before or after Evensong would ensure that the people had an opportunity of learning at least the right notes.

Just as we deplore the erection of an inferior building, or the use of cheap vestments for God's service, so we should be careful that the music we offer to His praise is of a very high quality. Suggestions have already been made about the choice of settings for the Sung Eucharist, and the canticles. There is no more erroneous idea than the opinion, which seems to be very widespread, that there are no objective

tests to which a hymn tune can be put before it can be classed as good or bad, and that such a judgment resides solely in individual taste. A hymn tune must possess rhythm to give it vitality, and a melodic outline which has a well defined character, and a definite climax, and which is not a mere aimless, tautological succession of notes; its harmonies should be solid and diatonic, and as far removed as possible from the "vulgarly luscious" chromaticisms of the sentimental hymn tunes composed at the end of the last century.

The importance of the words of hymns has already been stressed. They must, of course, contain no theological errors such as the teaching that Heaven is a place "far, far away," or "above the clear blue sky," nor must they invite insincerity as do such well-known favourites as "Oh Paradise," and "Weary of earth"—sentiments, no doubt, real enough to those who wrote these words, but unsuitable as the spontaneous and sincere expression of the feelings of a normal congregation. We have been shown the danger and absurdity of asking a crowd of healthy boys and girls to declare that they long for:

"A rest from every labour,
From sin and sorrow free,
Where every little pilgrim
Shall rest eternally."

or of requiring them to sing such platitudinous doggerel as the following:

Within the churchyard, side by side,
Are many long, low graves;
And some have stones set over them,
On some the green grass waves.

Indeed, most of the hymns labelled "For the Young" are an insult to the average child's intelligence. In choosing our hymns, let us look for those which are sound from the point of view of theology, literature, music and common sense; and let us eschew anything that savours of maudlin sentimentality or insincerity. "The English Hymnal" and "Songs of Praise" are the most useful collection of hymns, though in both there are occasional lapses in words and music. "Hymns Ancient and Modern," if used judiciously, could be productive of much better results than are heard in most churches.

The addition of "Amen" to the last verse of every hymn not infrequently makes

nonsense of it, and might well be confined to the end of doxologies.

If our church music must be of good quality, it must also be appropriate. All music and literature which is good is to the greater glory of God, but it is not all suitable for use during Divine Service. Schubert, whose genius was essentially lyrical, has given us settings for the Mass, which, though of great melodic beauty, are lacking in the "high seriousness" and essentially religious qualities of the works of Palestrina, Bach, and other church composers. Here, then, is an example of good music, which is not suitable for church services. A similar criticism could be levelled against a host of anthems and voluntaries which can be heard Sunday by Sunday.

The choice of appropriate music of a good quality having been settled, the two questions, how, and at what points of the service, it should be sung, remain to be considered. An answer to the first of these questions will give us Dignity for our fifth guiding principle.

There is an idea current among some organists that to sing a hymn quickly is irreverent. Whilst the character of some hymn tunes requires them to be sung slowly, others, if their inherent nature is not to be spoilt, ought to be taken at a brisk pace. It is just as possible to make a hymn undignified by singing it too slowly as by singing it too quickly.

In most churches the responses are drawled out at an intolerably slow speed, and the last notes of them are held on an excessive length of time. This, together with the "rallentando" and "pianissimo" usually bestowed upon the last response, "And take not Thy Holy Spirit from us," should, most certainly, be avoided.

If it is monotonous and inartistic to sing hymns and psalms without any variety of tone or expression at all, there is nothing more undignified than a slavish adherence to the meaningless expression marks with which the words of "Hymns Ancient and Modern" are punctuated; there is nothing more inartistic than a violent slackening of speed at "Holy, Holy, Holy" in the "Te deum," or a sudden "pianissimo" at the words "was crucified, dead and buried" during the chanting of the creed; there is nothing more commonplace than a growl on the organ pedals at the words "At the

voice of Thy thunder they are afraid," or an attempt to imitate the noise of the birds when we sing of the "Fir trees which are a dwelling for the stork." By all means let us have expression, but in broad sweeps, and not in petty inartistic daubs.

The only use of singing the psalms is to enable us to reflect upon the thoughts they contain. Quite frequently, however, they are taken at such a speed, that it is no mean feat to get one's tongue round the words in time; and as for meditating on their significance that becomes impossible. If a well-pointed psalter, such as the "English Psalter," or that published by the S.P.C.K., is in use, so much the better, but the results obtainable from the old psalter are not necessarily bad. If the words are sung as naturally as if they were being spoken, with appropriate pauses, as the sense demands, and not hurried together to form bars of rigorous four-four time, the effect is at once musically satisfactory and helpful to one's devotions.

The number of clergy and choirmasters who do not know how church music should be sung is relatively small, compared with the infinitely large number of those who do not know where it should be sung, those who, in other words, are completely ignorant of the liturgical principles upon which our services are constructed. The Exhortation, Confession, Absolution and Our Father at the beginning of Morning and Evening Prayer presumably form a penitential preparation for the service, and as such, are intended to be said in a quiet voice. In most of our churches, what do we find? Morning and Evening Prayer are prefaced by a hymn or a "procession," and the penitential preparation is intoned in an exceedingly loud voice, so that by the time the Office proper has arrived so much has been sung as to render the introductory versicle, "O Lord open thou our lips," and its response devoid of meaning. The liturgical part of these services ends with the last collect, yet it is by no means uncommon (especially in cathedrals) to hear the intercessions loudly sung on a "note." And then, when the service is over, and the final blessing has been given, we are invited to join in a "recessional" or "vesper" hymn, for which there is no liturgical justification whatsoever. Even then we have not finished,

for more singing awaits us in the shape of choral vestry prayers.

Surely if Vicars and choirmasters had studied the origin and construction of these services, such liturgical travesties would never have been possible.

Even greater is the muddle which results from placing the music of the Sung Eucharist in incompetent hands. If there is a procession it should be a proper one, beginning at, and returning to, the Altar, and ending with a collect; it should not be an undignified détour from the vestry to the choir stalls. Hymns should be used at the beginning of the service, and between the Epistle and Gospel (if the proper Introits and Graduals, as found in the "English Hymnal," are not in use), at the Offertory, at the Communion, and after the blessing (a psalm of praise is quite suitable here). The only other parts of the service which should be sung are the Kyries (or the Responses to the Ten Commandments), the Collect, Epistle and Gospel (with proper inflections), the Creed, the Sursum Corda, Preface, Sanctus (followed immediately by the Benedictus), the Agnus and the "Our Father" in the "Canon." The Pater Noster and the Collect for Purity (being in reality part of the priest's preparation) the Comfortable Words (being of a penitential character—a continuation of the Absolution), and above all, the prayer of Consecration should not be sung.

Let an adequate knowledge of the liturgical construction of our services, then, be the sixth guiding principle, on which to base our reform of church music.

Clergy, choirmasters and people alike must rid themselves of the notion that this has anything to do with "High" or "Low" church; they must endeavour to lay aside petty prejudices, likes and dislikes, and be prepared to put themselves to school in the matter of church music, on the lines of the six fundamental principles indicated above.

Only so can any solid and lasting improvement be achieved; only so can the musical parts of our services be made real works of art, worthy indeed of Him to Whose eternal honour and glory they are dedicated.

FRANK RUST.



BALSHAM CHURCH, CAMBRIDGESHIRE, NAVE LOOKING WEST.

Apart from the blocked tower arch and the unsightly stove, this photograph shows the ideal arrangement of the font in a large church. The western bay is clear of seating and the ancient font has been raised on two steps, and has been provided with a handsome carved oak cover, carved by the Rector himself from the designs of F. E. Howard. The font cover is of telescopic construction as in the old examples at Ufford and Castleacre, the lower portion being hung with balance weights to the upper part, which is suspended from the roof. The figures are those of saints and benefactors.

MODERN CHURCH ARRANGEMENT—IV. THE CHOIR

The first question to be discussed is the position of the organ and the singers. A surpliced choir in the chancel, with the organ near at hand, was the ideal of the nineteenth century, but in recent years there has been a growing tendency to place both at the west end of the church, and some authorities have gone so far as to advise clearing the choir out of the chancel in all cases, without any discrimination, and have even questioned the liturgical propriety of a surpliced choir of laymen and boys.

Each case must be decided on its own merits. There are many ancient churches with very small chancels, say 13ft. wide and 24ft.

long, which were obviously not intended to accommodate singers. A tiny chancel such as this looks much better when the singers are placed in a west gallery, or on a raised platform at the west end, and certainly there is no room for an organ unless the chancel is at least 24ft. wide, or an organ chamber has been added. A west gallery for the organ and singers, and a chancel cleared of all benches except return stalls for the priests is the only satisfactory scheme for a little village church.

But I question the propriety of such an arrangement in a large mediaeval church, or in a modern church with a good size

chancel. Did surpliced choirs exist in the middle ages? Most certainly they did. It is worth while to quote the directions of the *Sarum Consuetudinary*.

"De Ordinatione Chori in ecclesiis conventualibus vel Parochialibus.

In Superiori gradu duo principalium personarum stalla sunt terminalia, scilicet in introitu chori ex parte occidentali. A dextris est stallum excellencioris persone ipsius ecclesie vice decani, et a sinistris secundarii persone vice cantoris. Deinde ex parte dextera stent presbiteri et alii clerici qui etate et moribus exigentibus in superiore gradu tollerantur ex dispensatione. Juxta illos vero ex parte orientali stent ceteri clerici juniores et dicuntur clerici de secunda forma. Pueri vero si habeantur in area sunt stantes et dicuntur clerici de prima forma. Simili modo ordinantur clerici ex alia parte chori." Our modern arrangement of the surpliced choir is therefore that which was employed in the middle ages, though we usually provide the boys with seats and desks, instead of leaving them "stantes in area." The general absence of any large number of surplices in ancient inventories has been adduced as evidence that there were no surpliced choirs, but a few instances of surplices for the singing boys occur, and in other instances it is quite likely either that the members of the choir supplied their own, or that they were not considered worth inventory.

In many cases where the old stalls remain unaltered they are so numerous that they must have been intended to accommodate a choir of singers, either in minor orders or laymen, as well as the vicar and his assistants, chantry priests and others in major orders. There are some instances where seats are provided for the boys, notably, Winthorpe, Lincs.; Trunch, Norfolk; Sef-ton, Lancs. And stalls are often found in very tiny chancels indeed, such as Fritton, Suffolk.

While it is certain that there are many cases where the west end is the best position for the singers and organ I should be very sorry to see the custom universal. It is convenient, rather than liturgically correct, and where a large chancel exists, and where an organ chamber has been provided for the organ, nothing can excuse such an unnecessary revolution.

The stalls for the vicar and his assistants should always be returned, backing against the screen, so that the prayers are

read facing the altar, and the exhortations to the people read facing them. There is no ancient precedent or possible excuse for priest's stalls facing sideways. That is a blind following of modern continental practice which arose as part of the movement for throwing the altar into the clear view of all the worshippers. The destruction of screens in the seventeenth and eighteenth century in France and elsewhere led quite naturally to the destruction of the returned stalls.

Modern feeling seems much opposed to return stalls. I have heard many priests say that they could not possibly turn their backs to their people. But they are the leaders of their people and it is natural for a leader to stand in front of his people and lead them. The soldier is not offended because his officer turns his back to him when leading an attack. And the excuse sometimes made that prayers so read are inaudible to the congregation has no real basis whatever. When the *Ornaments Rubric* says that the chancels shall remain as in times past it means that the chancel shall have returned stalls.

It is a pity that modern choirs have become so large. As a result the chancel is often crowded with their stalls, almost always two rows each side, and not infrequently three or even four rows are provided. Now one of the most essential features of well-designed stalls is a wide desk, not less than 11 in. for the men, though 9 in. may be enough for the boys' desks, and this means that each double range of stalls projects at least seven feet from the side walls. A space of six feet is regarded as the minimum allowance between the boys desks, and this means that a chancel must be at least twenty feet wide to accommodate a double row of stalls on both sides. Architecturally, six feet is not nearly enough and ten feet should be regarded as the minimum, which demands a chancel twenty-four feet wide. I am strongly of the opinion that if the chancel is of less width the boys' desks should be either omitted or made moveable, and that no chancel under twenty feet should have more than a single row of stalls on each side.

Within limits, the longer the stalls are from east to west the better the effect, but it should be remembered that a good space between the stalls and the sanctuary step is not only convenient but very effective. It should not be less than three feet in the

smallest churches. Four feet is a better minimum and six feet better still.

The returned stalls should not be different in design from those against the side walls, though they may be fitted with elbows when none are provided in the men's seats. The desks should be as low as possible to avoid blocking the view of the altar, and should not exceed 2ft. 9in. in height, or very thick hassocks will be required. The return stalls should mitre with those of the men, leaving a continuous gangway, as in old examples. I have seen the returned stalls separated from the men's stalls by a passage, in some modern cases. There is no precedent for such an arrangement and the effect is incoherent. It is also unpleasant to continue the returned stalls north and south to the side walls and to allow the men's stalls to butt into them. If the stalls are very long from east to west it is well to leave a gangway in the centre of their length.

It is extraordinary that the custom of conducting the choir from a lectern in the midst of the area between the stalls has met with so little favour, even in churches which take a pride in their music. Of old most of the more important churches had a double or foursided lectern in the choir, from which the rulers of the choir led the singing, and musically nothing could be better. It is done at the Cowley Fathers' church but the custom was not by any means confined to monastic churches, and might well be practised in all parish churches where the music is carefully rendered.

The modern organ is a very difficult problem to deal with. It has grown in bulk beyond all reason or propriety, but the difficulty is reduced by the use of pneumatic or electrical action. The organ must

be near the choir. The only place for a huge organ is at the west end, therefore a huge organ means a choir at the west end, preferably in a gallery. Where there is an organ chamber or aisles to the chancel there is no reason why the organ should not be near a choir in the chancel. Of old the little organ was often placed in the rood-loft, but this is not a good place for the gigantic modern instrument. It overwhelms the rood and is far too conspicuous, and is rather out of touch with the choir. It seems to work well at Cowley, but at St. Ives the glorious organ on the loft has been abandoned in favour of a position on floor level. At Wellingborough the organ is placed over a porch at the east end of the north aisle and is played from a console on the loft, and this is an excellent scheme for a new church. Where there is a lofty aisle to both nave and chancel the organ might well be placed over the aisle loft and played from the nave loft. It is possible to place the organ at the west end and the console near the choir, but the result is not good owing to time lag. It is practically impossible to keep choir and organ together.

I am assuming that the modern practice of accompanying all singing on the organ is unalterable, but the ideal arrangement would be a small well trained choir in the chancel, singing unaccompanied, with a west gallery and perhaps another set of singers, some of whom might be women, where the organ would be placed for leading the congregational singing. This is a particularly desirable scheme when the chancel is of fine proportions but without aisles. Such a chancel is ruined by the addition of an organ chamber or by the intrusion of a large organ.

F. E. HOWARD.

THE APPEAL OF CATHOLIC SANCTITY : ITS EVIDENTIAL VALUE.

The Incarnation was not first taught as a doctrine or expressed in a rite: it was manifest in terms of human living as the most practical of facts, and conviction subsequently arose from knowledge of and contact with that actuality.

In an address on "The Quality of a Leader," Lord Haldane once said, "There

is always some kind of uniqueness in the men whom the world distinguishes as leaders, something that appeals to the imagination. No man is great merely because he preaches a particular doctrine. Whether it be in his deeds or in his words or his writings, what moves those who follow him is what is beyond his mere doctrine, that in him which

fires the imagination and makes others feel that in him there is what cannot be adequately described or forecast. He is for them an individual marked out from the others around him by a quality that cannot be exhausted in any phrases. It suggests what is not capable of being included in any abstract description. The universal is there, but in union with a particularity that gives it dynamic force. Here also we have the concrete universal, and we feel that in his way, if we recognise him as leader, we shall not look on just the like of this man again."

But the Catholic Church exists, not merely to commemorate the earthly life of its Leader, but as the Spirit-bearing Body whereby to continue and extend, spiritually though really, that life in its risen glory and power in every succeeding generation. It is the Mystical Body of Christ bearing at all times the tokens of His living. Hence, it must be that our missionary task is as much to show that Christ has always manifested Himself in His Church, as to claim that the Church has taught concerning Him all that men ought and need to know. That the life is Christ's and has been lived is no less essential evidence than that the faith is true and has been maintained.

It is in the former respect, it can hardly be denied, that the Anglican Church has neglected much opportunity; with the result that our people are seldom appealed to and encouraged by an experience of affinity with those of every nation and class, who have been led to intensify the Church's Mark of Holiness in generation after generation. The sense of continuity, alike spiritual as historical, has been well-nigh lost amongst us, so that the impression too generally prevails "that God was indeed very active in one part of the world until about A.D. 66; but never displayed much activity elsewhere than in Palestine, and has displayed none at all since the beginning of the Christian era."

Carlyle wrote that everything depends upon how a people "does its Hero-worship," and if Lord Haldane is right about the way in which a leader's reputation is made, we might well consider if we cannot more compellingly witness to the Incarnation and its fruits than the sanctity of stained glass and the hagiology of distant reredoses make possible. For all their place in our

Kalendar, the "Black Letter" days (inadequate and too rigidly determined by antiquarian interests though they be) but note dead-letter saints, so far as popular estimation goes. And it is by no means entirely their fault if, on the third Sunday in Advent, some take the Collect to mean "that we may be found a respectable people in Thy sight."

Without discussing questions concerning the extreme forms of the Roman Cultus of the saints, it must be admitted that the Roman Church owes much spiritual effectiveness to the fact that she spares no efforts to make her saints known and loved. They are the friends of her people, and that relationship is potent to induce many to explore the way of Holiness as a practical possibility for themselves. St. Francis, the Curé d'Ars, St. Isidore the gardener, St. Zita the serving maid, among many others representative of spiritual victory in every walk of life, have so fired the imagination of many as to inspire them to a like faith and service.

The Anglican Church's failure to canonize is not so serious as her neglect to familiarize her children with the witness of the saints and worthies of the Church, as well National as Universal. They remain largely unknown to the great majority of our congregations, and are not much more resurrected than to illustrate some transient point of a sermon. They soon return to obscurity, and the Litany's mention of the noble works that were done in the days of their fathers, and in the old time before them, leaves many of the suppliants scratching heads and shifting on weary knees. Their ears never heard and their fathers never dreamed of declaring unto them anything of the sort.

But we are not quite without means of remedying the neglect. It is a modern but shallow-minded opinion to underrate the value of the Old Testament, but it is not to identify oneself therewith to suggest that a less rigid or extensive use of the Old Testament might with advantage be made in that popular Sunday evening service, of which the liturgical office of Evening Prayer forms a large part. Herein we have a chance of reaching many who are not communicants, and who have but an imperfect appreciation of the Catholic faith and tradition. And it would seem that, on such occasions, readings from the lives

or writings of the Church's saints and worthies would be more spiritually profitable than such as the denunciations of Jeroboam, or obscure references to the iniquities at Beth-el and Gilgal. Something of the kind (though more by way of supplement than of substitution) was provided by certain of the lections of the mediaeval Breviary. But, whatever the liturgical propriety, it is difficult to imagine an early Christian congregation meeting together with no mention of the doings of the Apostles or of the "Acta" of the martyrs.

In such a method, and, possibly, in like extensions of its use, we should possess a means of softening that dogmatism, which conviction tempts us to stress, but which is so often misunderstood. As it is, it is not enough to vindicate the Catholic faith and its inheritance in the Anglican Church as a proposition of the intellect, or as a fact attested by the Prayer Book and by histori-

cal investigation. The ideal needs more generally to be commended with that attraction with which so many instances of its expression in human living have made it possible to endow the proclamation of the truth. More use of such methods seems likely to provoke an interest which our little manuals of doctrine and our own intellectual avouchments are insufficient to initiate. As the blood of the martyrs was the seed of the Church, so can the inspiration of the lives of the saints add to the harvest.

GEOFFREY WARWICK.

[We consider Mr. Warwick's suggestion of interest but let it not be taken as more than an interesting suggestion. The word Saint must be taken, of course, in its widest sense as including the great Christians of post- as well as pre-Reformation times. Furthermore we must uphold the integrity of the Prayer Book order of worship and do not wish it to be thought that the Anglican Society proposes to introduce uncanonical writings in its normal liturgical services.—ED.]

REVIEWS.

ALTAR SERVICES AS PROPOSED IN 1928. (O.U.P.)

It would be interesting to know how far the 1928 Communion Service is actually being used now. Its additional Collects, Epistles and Gospels are no doubt widely drawn from and we know of several instances where the new "Prayer for the Church" is also in use. But the full 1928 order of Holy Communion seems as yet to have been tried in only a very few churches. Members of the Anglican Society who attended the annual meeting last year had the pleasure of finding it in regular use in St. John's, Red Lion Square. We believe that one or two other London churches use it regularly and we know there are several other places (such as Chichester Cathedral) where it is used frequently on week days. We should be glad to receive any information from our readers about the spread of the 1928 Liturgy. We are sure that the only real test for its devotional value is in its actual use—not spasmodically (for then its unfamiliarity clouds the judgment, especially of

those to whom the Lord's Service has long been the centre of their devotional life) but for a definite period. In churches where there is a Daily Communion it might well be used regularly on certain days. We are not amongst those who consider it perfect, but we realise that it is a big step towards the perfect liturgy. Beautiful as the 1549 order is, we do not see how Churchmen can ignore the approval of the 1928 order by Convocation and the Church Assembly.

Several causes have contributed towards this slowness in adopting the new Liturgy of 1928. For one thing the Bishops have not encouraged its use, perhaps fearing that it may only lead to further strife, and for another, there was a real difficulty about books.

However, the 1928 order has for some while been issued in a cheap form and now the Oxford University Press have published a quarto size Altar book. Mr. Milford must, therefore, be confident that the new Liturgy will be used more and more in spite of its critics, and by publishing this

Altar book he is very materially assisting its spread.

The copy of *Altar Services* we have before us is beautifully printed and bound in black buckram. Its cost (without music) is two guineas. It can also be obtained bound in cowhide (three guineas) or Turkey Morocco (four guineas). It can also be obtained, at a few shillings extra cost, bound with the music of the Prefaces.

Perhaps we miss the red rubrics and ornaments of the "English Liturgy," but it is a real pleasure to read and handle a book printed in a good clear type such as this, and we congratulate Mr. Milford on his courage in producing this fine book.

We trust that it will have a ready sale and hope that its appearance will encourage more and more parishes to give the 1928 Liturgy a fair trial.

E.G.B.

CHOIRS IN LITTLE CHURCHES. [S. M. Morgan. Faith Press, 2/-].

"A village service on simple lines can be splendid and uplifting; it can, in its own way, reach quite as high a level, musically and artistically, as well as devotionally, as in another way is reached by a large town church. This cannot be too often or too firmly emphasised."

These words are quoted from "Music in Worship" the report of the Archbishops' Committee (S.P.C.K. 1/-), a book with which all who are interested in the music of our services should be familiar. But in how many country churches can they be said to be realised? It is unfortunately true that the music in our village churches is often not only no help to devotion, but a very real hindrance. What is to be done about it?

The first thing to be done is to realise that it is something that really matters. We are compelled by custom to have music in our services, even if we wished to do without it, and we need to remember that in music we have a power that is capable of exercising an immense influence on men's lives. "I

don't mind who teaches my people their theology," said a Vicar once, "as long as I can choose their hymns." Apart from the fact that it can never be a worthy policy to offer less than the best to God in our services, it is also true that in the musical parts of our services we can suggest to men's minds either a true or a false idea of the Gospel. It is deplorable fallacy to imagine that music can only do good. It may do a great deal of harm.

The first essential, then, in every village is that the person in charge of the music should know exactly what he is aiming at, *and why*. Here he will find a great deal of help in "Music in Worship," and in the books recommended in the excellent bibliography at the end.

But how is all this to be put into practice? That is the question that so many have been asking, and Mr. Morgan has come to their aid with a most timely book. It is the book of an enthusiast, and of a visionary who has put his visions into practice, and we believe that if his methods were widely adopted, there would come a new era for our village church music.

And what is the material required? An organist, some men and some boys. That, and one person (by no means necessarily an expert musician), who loves beautiful sound, and knows when it is ugly, and who is prepared to give some time to a work which may be one of the greatest spiritual forces in the parish. He need not know how to train voices at the outset. He need only to read Mr. Morgan's book, which is not in the least technical, and he will at all events know how to set about it. Incidentally he will find it no dull task, but a most fascinating work.

We are apt to despair too easily, and to say that we cannot have good music in our churches "because we simply haven't the material." We all imagine that in our parish there are difficulties which beset no-one else. But how many villages are there that cannot raise the material mentioned above.

J.H.A.C.

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*All enquiries with regard to the Society, should be addressed to the General Secretary :
Rev. W. E. NORRIS, Hemsworth Rectory, Nr. Pontefract, Yorks.*

*All communications for the "English Catholic" should be addressed to :
Rev. E. G. BENSON, 64 Church Street, Tewkesbury.*

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